Bombay B K Assoc.

The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, MAY 2, 1868. [No. 9

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—It is matter of exceeding thankfulness to Him who putteth down one and setteth up another, that the Abyssinian expedition has been crowned with success. The captives, men, women, children, 61 in number, have been recovered, the army of Theodorus defeated, his capital taken, himself slain, without any sacrifice of life except on the part of the followers of the infatuated tyrant. We are glad to learn that the Commander-in-Chief had instructions not to leave Theodorus in the country. It is possible, however, that if he had been brought away alive, embarrassing complications might at some time have arisen; he has disposed of any such possible difficulties, by rushing upon destruction. All honor to those who have had the conduct of this expedition. They have triumphantly answered the criticisms that have been made upon their plans and tactics. Last week, we were trembling lest the advanced force should be without supplies of food; from the very beginning, fears have been entertained that the Negus would despatch his prisoners, or retreat southward with them, derisively challenging our force to follow him; a brief telegram has scattered all our fears and doubts, and disposed of a multitude of disastrous contingencies. There will be time it is hoped for the main portion of the troops to quit the country before the setting in of the rains. Will Sir Robert Napier quit the country without having settled the government upon some better basis than it has hitherto rested upon? It would not do to leave it a prey to anarchy. We have no right to let the death of the Negus, caused by our arms, involve the country in internecine war. In the meantime we are called to the exercise of lively gratitude to God, for the admirable success that has thus far attended the Expedition. We congratulate all concerned.

As Magdala was taken by assault, and the ascent to the gates proved to be 'most formidable,' there must have been loss on the part of the assailants. The telegram simply says 'Our loss was small.'

—The P. W. D. have removed the half-finished cloisters of the Cathedral, and have thus *cut* the Gordian knot which Bombay could not untie. Not one stone is left upon another.

—An attempt has been made to dispose of a remark of ours about the intolerance of the secular press of the day, by an analysis of some numbers of the *Times of India*. A preliminary point was quite overlooked, namely, to show that in this matter the *Times of India* represented the secular press of the day. We shall perhaps return to the subject and show more definitely what we mean.

—Spain is at this moment the only Catholic State in Europe, says the *Bombay Catholic Examiner*. The *Examiner* ought to know. This is a remarkable admission. The overthrow of the Concordat in Austria, which has wrung this confession from our contemporary, is the fruit of the victory obtained by Prussian arms over Austria two years ago. The only Catholic State; that means the only State governed according to the will of the Pope Really, a State only becomes Catholic in any approvable sense, when it proclaims religious liberty, and allows of no disabilities on account of religious belief.

—Another is added to the long catalogue of persons killed in our harbour by falling at night through open hatches. It is time there were some legislation on the subject. It is suggested that an iron grating would be still better than the railing proposed by us some time ago. This would allow the air access to the hold.

Speaking of G. Müller's Orphan Work at Bristol, Mr. Spurgeon says: "If we had been told that in one year 1150 orphans would be maintained in comfort and be educated and fitted for lives of usefulness in society at an expense of £13,500 all of which should be raised without any endowment, subscription list, or personal application for money, we should have said, 'If the Lord were to open windows in heaven, might such a thing be?' But there is the fact in all its sublime significance."—Since April 11th, 1836, 2263 orphans have been received; £259,089 have been given for their support, and Mr. Müller has also received £96,000 for other objects. The expense of supporting the orphans seems to be about one pound each per month.

At the commencement of 1868 the communicants of Mr. Spurgeon's Tabernacle numbered 3,634, the increase for the year being 224. In a postscript to the *Sword and Trowel* for March, Mr. S. acknowledges the receipt of £2,000 from an unknown friend who had read some of his sermons. One half was for the College, the other for the Stockwell Orphanage. Mr. J. A. Spurgeon has been elected co-pastor of the Church at the Metropolitan Tabernacle. The present number of students in the Pastor's College, is 88.

The following is part of a private letter, which we take the liberty of publishing, thinking it likely to prove interesting and suggestive to our readers.

On the 23rd I got to thinking about the 23rd April 1843 when the *Millerites* were all "going up." I remember the cold rainy Sunday. I saw a man and his wife and daughter going by to their meeting place; they carried no umbrella lest they should miss seeing the *first* sign. They looked uncomfortable enough in that rain.

My first thought that day as I came in from town, was that little had actually been accomplished in the direction of India's conversion. I was oppressed by the thought of so many all about us who utterly disregard all this truth. The few Christians can hardly be named in the presence of so many heathen.

The next thought was of a different kind. Of these few, probably not more than ten, out of the more than a thousand that we report, were in the church 25 years ago. And very nearly the same proportion will hold good all through India. The increase has been much more than a hundredfold, and the most wonderful movements that have taken place in the land have all been within this period, such as the movements among the Coles of Chota Nagpur, and others.

Then on the grand scale, what changes the world has seen in this quarter of a century. In India itself, the Empire taking the place of the Company with its limits from Peshawar to Tounghoo, and with all the great material improvements of the time.—The brazen gates of Japan opened, the walls of China thrown down, civilization under the sway of Russia extending along the whole of the northern part of Asia, and most of the central, Persia waking up, Turkey giving rights to its Christian rayas, and seeking a new lease of life, Russia emancipating her serfs and opening a door for the Bible, Austria disregarding the mandates of the priests, and allowing her people to exercise their rights—the North German confederacy, the most powerful of the nations of Europe, and a Protestant nation—Italy one, though the Pope still lives at Rome—movements in France towards freedom,—also in Spain the darkness disappearing slowly—and in England the extension of the suffrage, and in the United States the most remarkable of all perhaps, the abolition of negro slavery. But the most satisfactory thing to think of in reference to England and the States is, the powerful revivals of religion that have taken place and are now occurring. Have I left out a large part of the earth? I remember the ten thousands of converted Africans and the beginning of Protestant preaching in South America. Also the hundreds of islands that of late have received the "law."

I thank God for the experiences of these twenty-five years. "We are living, we are working, in a grand and glorious time."

The poor deceived Millerites found that "the day and hour" had not been given to them to know. But can we not say at this time, "the coming of the Lord draweth nigh"? My last thought was, Can we do any thing more than we are now doing to hasten this coming? II. Pet. 3. 12.

We take the following from a letter from a friend in Calcutta:

"I was last night for the first time at the public worship of the Brahmo Somaj. The 'progressive Brahmos,' of whom Baboo Keshab Chunder Sen is the leader, have only occasional services: the older section have their regular meetings for worship every Wednesday evening. The place is in a crowded Native street, with nothing outwardly distinctive: up two stairs, and then you are ushered,—we were most politely so—into a long narrow apartment filled with wooden benches. In the middle a place was railed off; the floor partly marble, partly carpeted. On the left side of this enclosed space was a marble seat on which two men, Brahmos, sat cross legged, with little stools before them or which lay prayer-books, hymn-books, &c. Opposite this marble erection on the other side, was a wooden erection, pulpit, call it, within which stood a professional singer, and behind him a harmonium at which presided the eldest son of the great leader of the older Brahmo Somaj, Babu Debendernath Tagore. Prayers in Bengali—extracts from the Upanishads in Sanskrit—a very short sermon in

Bengali read, or rather intoned unmusically by one of the ever-sitting Brahmos; hymns again, sung only by the singer helped by harmonium and drum, and then a sudden winding up, when all poured rapidly out, chatting familiarly. Such was the whole that I saw and heard. I believe that before I entered there had been a short recitation of a kind of creed in which all joined.

"I am much interested in the Brahmo Somaj, and have a high opinion of the motives animating the leaders of both the older and newer section; and what I say is said in nothing of a fault-finding spirit. But the whole thing appeared to me very, very cold. Certainly in the public worship there is nothing to attract. Even the fact of the audience sitting the whole time—more than an hour and a half—without standing, kneeling, or any change of posture, was a proof that little consideration has been paid to mere ritual. Still there was quiet attention—in some cases I suppose, devout attention. The audience exceeded 100. No women present or near. There was no inscription—no emblem, idolatrous or other, in the apartment."

In March, 1867, the American Congress passed what is known as the Tenure of Office law, by which was taken away from the President the power to remove without the sanction of Congress, any officer appointed with their sanction. The object of the Bill was plainly and avowedly to tie still more the hands of President Johnson. And to do this more effectually they resolved that any violation of this law should be regarded as 'a high misdemeanour' for which the transgressor could be impeached. The President did not believe that Congress had the right to take away power constitutionally vested in him, and to declare him liable to impeachment; he wished to have the matter go before the Supreme Court for adjudication regarding the constitutionality of the new Act. This he alleges as the ground of his procedure. Technically, the Act being law, and not yet disallowed by the Supreme Court, (before which it has never come) the President is amenable to the condition it imposes, and so has to stand his trial before the Senate. But a more anomalous and in our opinion a more indecent thing was never heard of, than that a body should make a law of this kind for the very purpose of impeding a political enemy, and then be able to constitute itself a court for the trial of the offence which that very law created. The liberty of impeaching was certainly never conferred upon Congress by the Constitution, in order that the President might be made their tool. Many Presidents before Johnson have been obnoxious to Congress, some have been guilty of outrageous conduct. Tyler precipitated the country into a war with Mexico on his own responsibility, and Buchanan smoothed the way for secession by a flagrant abuse of his power. Yet Congress always shrank from the exercise of a power which was felt to have been relegated to it for cases the most extreme, perils the most imminent. Constrast with this marvellous reticence, the order of the present Congress.

Sir R. Phillimore in the Court of Arches has decided that Mr. Mackonochie may use lights (when the sun is shining) at the Communion, but that the use of incense, the mixing of water and wine in the chalice, and the elevation of the elements, are illegal. Yet he used some singular language:

"The basis of the religious establishment in this realm was, I am satisfied, intended by the Constitution and the law to be broad, and not narrow. Within its walls there is room, if they would cease from litigation, for both parties; for that which is represented by the promoter, and for that which is represented by the defendant."

Again:

"There is surely room for both the promoter and the defendant in this Church of England, and I should indeed regret if with any justice it could be said that this judgment had the slightest tendency either to injure the catholic foundations upon which our Church rests, or to abridge the liberty which the law has so wisely accorded to her ministers and her congregations."

This can hardly be thought satisfactory by men who believe that the condemned practices, are in flagrant opposition to the word of God, and that the Gospel preached by Ritualism is 'another Gospel.' It may be all very well for this judge to exhort them to go on amicably with men whose aims they regard as diametrically opposed to their own, and tending rapidly to destroy in the Church of England whatever is Scriptural and evangelical: but they will enquire how far his opinion has the sanction of the great Head of the Church. Sir R. Phillimore speaks of St. Chrysostom and St. Augustine as representing different schools of religious thought; but the question is, What is taught in the school of Christ and of the Apostles? What says the New Testament?

We know not how the judgment that pronounces Mr. Mackonochie's acts illegal, is to be reconciled with the sentiments we have just quoted.

Two Scripture readers, Mr. Powell and Mr. Shaw, have been sent to Abyssinia from Bombay, by the Army Scripture Readers' Society. The first left January 17th with a detachment of H. M.'s 45th. He found a few among them who were striving to serve the Lord, and others were led to join them: and on landing at Zoolla, ten came to his tent to unite in thanksgiving and prayer. The Commanding officer showed every disposition to assist, and gave the use of the reading-tent for services, held thrice a week. As the men were mostly hard at work, not more than about 20 could come to these meetings; but they received the Scripture reader's visits with apparent gratification. Several Bombay officers manifested their sympathy in the work by giving such help as was in their power.

Being provisionally attached to the 45th, Mr. Powell was left behind when they proceeded to the front. His connection with this regiment being thus severed, he was without rations, and in great straits, till he met with the Rev. H. Corbyn, Senior Chaplain to the Force, who at once gave him relief, got his tent pitched beside his own, and in fact made all arrangements necessary for his comfort. More than this, he found him abundant work, and associated him with himself in visiting the Hospital ships and in ministering to the soldiers on shore. Mr. P. speaks in the warmest terms of the kindness shown by Mr. Corbyn, and of the facilities thus afforded him for prosecuting his work.

Writing at a latter date, Mr. Powell mentions the arrival of Mr. Shaw. They divided the work among them, Mr. Shaw taking the floating hospitals, while Mr. Powell carried on his work on shore. The Chaplain was then suffering from illness. A number of deaths had occurred, and in some instances the dying seemed to have received light through the word brought to their bedside by the Scripture Reader. Can we overestimate the importance of such a work?

The Report of the American Methodist Episcopal Mission in N. India, informs us that the stations occupied by that Mission are 18 in number in Bareilly, Lucknow and Moradabad; that there are 338 church members; that 160 adults were baptized last year. We make some extracts from the Reports:

Shahjahanpore: "A peculiar religious movement in some villages east of the city has taken place during the year. A man named Ujagar Lal, a landholder, by caste a Thakur, seems to have been convinced, from reading certain books of his own religion, of the folly and even wickedness of idolatry, and immediately commenced teaching the same to all who would listen to him. His teachings soon produced a great influence among the people, and several persons abandoned their idols. Meantime he happened to pass where the gospel was being preached in the street; he became interested, and made inquiry for books from which he could learn more about this, to him, new system of religion. This was about ten months ago, at which time a New Testament in Hindí was given him. He at once became interested in, and began teaching it to the people, telling them that according to this book also idolatry was wrong, and that all were sinners, but that it pointed to a Saviour, who was able to save them from their sins if they would simply believe on Him. Several persons were delighted with the simple story of the cross, and came with him as often as they could to church, sometimes remaining two or three days for the purpose of receiving further instruction. They soon declared that they were fully convinced of the truth of Christianity, and asked to be baptized. Their baptism was deferred until last month, when upon visiting their villages it was found that a number of persons were not only willing, but very anxious to be baptized. After spending some days with them—the Presiding Elder of the district also being present—and being fully convinced that they were proper subjects, we baptized 87 persons, 56 adults, and 31 children. With two or three exceptions, the husband, wife and children were all baptized together, thus saving the painful separation which is almost always sure to take place where only a part of the family embrace Christianity. These persons live in three different villages, *i. e.* in Azízpore, five miles distant, thirty-three; in and near Manjla, eighteen miles distant, nineteen; in Kirna, three miles from Manjla, thirty-five. There are several other persons in these villages who will in all probability soon ask to be baptized. In some of these places considerable persecution has arisen, but up to the present it has been endured in the true spirit of the Gospel. There should be a little chapel, and also a house for a Native Preacher, in each of these villages, that churches may be permanently planted there.

Nynee Tal: "In the *regions beyond* the Snowy Range even, a beginning has been made at the circulation of the Scriptures. It being almost impossible for a Missionary to go beyond the mountains, and hitherto there being no Scriptures in a character which could be read in Thibet, we have been well nigh helpless in this direction. But the Missionary in a correspondence with the Moravian Missionaries to the Buddhists at Lahoul, ascertained in March last, that they had just completed the translation of what they hoped would prove to be a standard edition of the gospels of Matthew and John, in the Thibetan language; and that they had just then issued the first edition of these gospels in a form in which they can be readily understood by all persons in Thibet, who are able to read at all, as for instance by all Lamas. They kindly furnished the Missionary with some copies of these Scriptures, and he had the pleasure to send a dozen of these books over into Thibet through a kind European Christian, who has been several times into Thibet, and who said in a note to the Missionary 'Many thanks for the books, which I will distribute to people I know in Thibet.'

"During the cold weather a few Thibetans are met with in Kumaon, and many more Bhooteas, who inhabit the passes and conduct the trade between Hindustan and Thibet. It is hoped many more of these Scriptures may be sent through these into the regions that sit in darkness."

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

A Report on the subject of Polygamy, adopted at the January Conference of the above Mission, we hope shortly to publish.

The Bombay Guardian.

SATURDAY, MAY 2, 1868.

MYTHS OLD AND NEW.

G. B. in the *Times of India* replies to our comments upon his Asiatic Myth. His letter fills a column in our contemporary's broad sheet. Here is an extract :

"By 'the chronicles of Chedorlaomer,' I suppose the *Bombay Guardian* means the bricks which have been found in *Chaldæa*, bearing certain cuneiform marks, supposed to be the name *Kudar-mapola*, which again has been supposed to be the same with the Chedorlaomer of Genesis. Is this conclusive of these bricks being the chronicles of the King of Shinar and Tidal? and if they are contemporary chronicles of Chedorlaomer, what contemporary evidence is that of the existence of Abraham and Isaac? Really if the *Guardian* will shy 'arf a brick' at 'a body,' he should at least take care that it kills; misses, with such murderous intent are awkward. But the *Guardian* speaks also of the contemporary chronicles of the *Abimelechs* of *Gerar*, and of *Sodom* and *Gomorrah*, and therefore he may not mean these cuneiform bricks by 'the chronicles of Chedorlaomer,' but the Bible myth of Chedorlaomer. This not only implies that the chronicles of the Abimelechs, Sodomites, and Chedorlaomer, are the WORD OF GOD, that mere human records are equal to a claimed supernatural revelation, but begs the whole question at issue. I said, repeating simply what every reading man well knows, that there is no contemporary evidence of the existence of Abraham and Isaac: and the answer is,—the chronicles of Chedorlaomer, of Sodom and Gomorrah, and of the Abimelechs of Gerar! The *Guardian* had far better have contented itself with the elegant exclamations, 'Is it possible?' 'Who'd have thought it?' These 'smooth stones' of controversy no one will fling back to it, but the weapons of logic are likely to prove more embarrassing than helpful to an inexperienced user."

We find a difficulty in accrediting G. B. with so much simplicity as is involved in the supposition upon which he argues; but the alternative is still more unpleasant; we will not charge him with disingenuousness.

When Dr. B said that we have no contemporary evidence of the existence of Abraham and Isaac, and brings this forward in support of his myth theory, the implication is that we [illegible] actually is possesssion of testimonies and [illegible]rds dating from the time when Abraham [illegible]leged to have lived, and that these [illegible]ies originated with men and nations [illegible]re in immediate relation with the [illegible] country where Abraham spent most [illegible]e, and that they were sufficiently [illegible]o take in notices of a colonist, herds-[illegible]heik such as dwelt in the plain of [illegible]. If there are no such testimonies, [illegible]ce or meaning is there in the triumphant remark 'we have no contemporary evidence of the existence of Abraham and Isaac'? It is notorious that there is no such testimony; and every one that is aware of this would perceive the point of our interrogative [illegible]tions about the records of Chedorlaomer, [illegible]d Abimelech. We should have never [illegible]he names of these parties if it had [illegible]book of Genesis. It is rather [illegible]B. sitting down to inform [illegible]k which bears a name [illegible]*ola* is not upon the [illegible]tic Society, and [illegible]tell us nothing [illegible]quit said brick [illegible] inasmuch as [illegible]continued un-[illegible]ears after the [illegible], we think its failure to testify quite pardonable. We accept it, however, as the nearest approach that our mythol[illegible]trous friend has been able to make to those patriarchal days.

If the Bible were not the Bible, if the religion which it embodies were like those of Ancient Greece and Rome a dead religion, we believe that our archæologists would with one accord hail it as a marvellous torch enabling them to penetrate the gloom of primitive ages, giving them access to the sepulchres of the world's earliest tribes and families, enabling them to reconquer very many centuries of an antiquity otherwise lost to history.

What can G. B. possibly mean when he says that we elevate the chronicles of the Abimelechs and Chedorlaomer to the level of the WORD OF GOD? This may be very witty but we fail to appreciate it. It is Dr. B. that is responsible to produce these chronicles; it will be time enough when he brings them forth to tell him what value we assign to them. We accept of the testimony of Pliny and Tacitus, of Celsus and Porphyry, so far as it is confirmatory of the Scriptures; we are not aware that their writings thereby become to us the word of God.

G. B, now says that he is not prepared to deny the personality of Abraham and Isaac. Some years of labor, travel and enquiry would be needed before a man could be prepared to deny the personality of an Arabian sheik alleged to be existing at the present day; and yet our Asiatic mythist speaks as though he had almost satisfied himself that such a herdsman as Abraham did not dwell in tents near Hebron 2000 years before Christ.

He cites Ewald and Bunsen as orthodox authorities. To us they are not orthodox, but in certain important respects, grievously in error. Because the Persians believed in angels, these 'critics' leap to the startling conclusion that the Jews learned of the existence of such beings when they were captives in Babylon and in Media. What extraordinary reasoning! What strange assumptions are involved in it! If one nation believed in angels, it is clear that no other nation could of itself obtain such a belief! Oh yes, various nations of antiquity believed in them; but it is unreasonable to suppose that the Jews did; that is, it is more reasonable to suppose that they knew nothing about them until they got the information from the Persians whose religion they held in detestation; and after this when they came to write their own national history, they tried to make it out that they had all along believed in angels. So whenever we find a book in which mention is made of angels, we know that that book must have been written after the restoration of the Jews from the Babylonian captivity! It is true that these books contain the entire laws and polity of the Jewish people, the ordinances and ceremonies and institutions which constituted them the very peculiar people that they were, making them to be from generation to generation, separate from and immiscible with all other nations; and that these books, containing the common law of the land, and all the details of their religion, profess to have been extant from the beginning of the national existence, and could not conceivably have made their appearance at any subsequent period; all this goes for nothing with our critics; mention is made in these books of angels, and we all know that the Ancient Persians believed in angels; *ergo*, these books were written after the restoration of the Jews from the Babylonian captivity!

To many it may seem mysterious how criticism should be able so to blunder, the moment it occupies itself with the Scriptures; to the writer it can hardly seem mysterious, as he can look back to an unhappy period in his own life when, for eleven years, such views had sway over his own mind. He remembers taking up Strauss's *Leben Jesu*, more than 25 years ago, and after reading a part of it throwing it aside as a laborious attempt to disprove that which carried its confutation on its face. He believed, as Renan and so many others now believe, that a book was put out of court by the mere fact that it inculcated a belief in the supernatural. All histories and records that dealt in the supernatural were made myths to him by this one fact. The Bible was therefore condemned utterly and absolutely, and it was absurd for any one to believe in it as a revelation. In fact, a revelation was a thing impossible. Of course to a person having this conviction, no works on the evidences of Christianity were of the slightest weight. They seemed to him like an attempt to show that the sun's light was borrowed from the moon, an absurdity so palpable that it is not worth while to attach the slightest importance to arguments for or against it. By the grace of God, he was brought out of this prison-house of scepticism, and made competent to estimate evidence both for and against the Christian Scriptures. And he is now able fully to enter into the state of mind of our mythists. The same scales that are upon their eyes, were once upon his; the same tremendous prejudice that blinds them to the evidences of the Bible, once blinded him; the same dogma of the impossibility of the supernatural once tyrannized over his mind as it now does over theirs. May the light that shone into his heart shine also into theirs, and may they discover that truth is a far more precious thing than the poor dream of superior intellectuality, the glory of thinking as few dare to think.

G. B. says that we misrepresented him when we atributed to him the opinion that the conflict with superstition symbolized by the Abrahamic 'myth,' was a conflict in Abraham's own bosom. He quotes Bunsen as saying that "Abraham was a man of high and noble character, who, after long contention with his people, destroyed slavery and the curse of bloody human sacrifices to Moloch." It happens that Moloch was an idol of the Ammonites, a nation that had no existence in the days of Abraham. It is very difficult to see how the story of Abraham and Isaac could symbolize a strife between an enlightened reformer and a superstitious people. The superstition is represented by the intention to offer Isaac; the deliverance by the voice from heaven; but he that heard the voice was he that had the intention. "Phrixus," says the Secretary of the local Asiatic Society, "was about to be sacrificed by his father, when he was carried away &c. It is the exact counterpart of the sacrifice of Issaac." We submit that the view which we took of the words of Dr. B. was altogether more natural than the interpretation which he now gives of them, We may note that while he thinks it allowable to doubt if such a man as Abraham ever lived, he shrinks from regarding him as other than a noble and magnanimous personage.

G. B. says we make God out to be *a demon* by conceding to him a right to demand the life of one man at the hand of another, by giving an adumbration through the seene on Mount Moriah, of the sacrifice of Calvary.

"Here is hetorodoxy with a vengeance, the *Guardian* proving Calvinism to be the extremest form of devil worship known."

In other words all Christians who believe that Christ is the Lamb of God slain from the foundation of the world, that God spared not his own Son, but gave him up for us all, who receive the testimony of John, "Herein is love, that God loved us and gave his Son to be the propitiation for our sins," of Peter, "We are redeemed by the precious blood of the Son of God," of Paul, "In whom we have redemption through his blood, of Christ "Therefore doth my Fother love me, because I lay down my life, that I might take it again,'—all such are *devils*. We cannot answer this language. Wisdom is justified of her children. There were men who said to Christ, Thou hast a devil and art mad.

Is it necessary to explain that the word 'tempted' used in the narrative, signifies not 'solicited to evil,' but simply 'proved.'

HOMILES FOR THE TIMES. XXV.

Have any of the rulers believed on him? John VII 48.

This to many is the all-important question. The opinion of the rulers, the men of influence and position, the wise, the learned, the mighty, of men whose authority is great in the world of thought, is all but final with them. For two reasons. First, they have little confidence in their own faculty of judgment, and are conscious that they are unacquainted with many things that may need to be taken into account; secondly, they know that the decision of the rulers carries great weight with it in the community, and that every body will be against them if they set at nought the judgment of the great ones, and they have not the slightest idea of waging a quixotic warfare against society. How shall they preserve their own position if they refuse to show deference to the eminent and influential men of the day? Rulers; this one word settles the whole question; the rule that is exercised is in the world of thought as truly as in the body politic; more in the former than in the latter, in the instance now under consideration. Have any of the rulers or have any of the Pharisees believed on him? Any of the Sanhedrim, the sacred council, any of the distinguished thinkers of the day, believers in Jesus of Nazareth? The thing is preposterous.

And yet there were men in that very body who believed in Jesus, and were beginning (feebly) to feel the force of the obligation to confess him before men. In time they found the confidence they needed; and all were made to know that there were some, at all events, among the rulers that believed on Christ.

There are some in our own day who make bold to utter, with great emphasis and defiance, this same question, Are there any among the rulers who believe on him? They wish to have it believed that all true and and thorough students, all men of superior intellectuality, all the magnates of the literary world, have given up the Gospels as they are. *Mene, Mene, Tekel, Upharsin*, is inscribed in large and golden letters on the dome of the great temple of fame; the Bible has been weighed in the scales of our modern open-eyed Criticism,—this marvelleously accurate mechanism that our great men have invented, whereby are unerringly indicated deviations even of a hair's breadth,—and the result is that it is found wanting in every thing that would take it out of the region of what is of the earth, earthy. Our rulers in the world of thought, have settled this matter; they have sifted the Scriptures more thoroughly than the adversary sifted the thoughts of poor Peter, and have found nothing but chaff.

But this is simply and nakedly a lie. In our modern Sanhedrim are found, not a hesitating Nicodemus, a tardy Joseph of Arimathea, but many fearless advocates of the authenticity and divive origin of the Old and New Testaments; men whose intellectuality and acumen, whose knowledge of science and judicial aptitude are admitted and unquestioned; and who strongly insist that the tests by which men have condemned the Bible are themselves erring, and that all Scripture is given by inspiration of God and is profitable in a sense in which no other writings are or can be.

But we have now to do with that state of mind which fancies that the Gospel is effectually disposed of by the question, Have any of the rulers believed on him? Strange to say it is by no means an uncommon state of mind, even in this age of enfranchised thought, when all ranks and degrees of men are supposed to be thinking for themselves as men never were before. There are thousands who have not attempted seriously to weigh the arguments brought against the Bible, and who still less have given their attention to the evidences of Christianity, who yet take for granted that the Gospel is not from God because certain men of influence, notabilities of modern literature, speak of it as without any other than a human basis.

We earnestly invite the attention of such to a point of very great importance, the consideration of which will go far to show why it is the most natural thing in the world that our men of renown should so many of them fail to apprehend the divine claims of the Gespel. It so happens that its aim and their aim are in direct antagonism. The Gospel is a method of salvation from sin; it demands conviction of sin as the preliminary to the communication of its benefits; it makes war upon the self-complacency of man; undertakes to show that he is morally a bankrupt without any title to the favor of God and of men; that he is indebted for all temporal and all intellectual gifts to God; that his responsibility is according to his talents; and that he must become confessedly a fool before he can receive the wisdom that is from above. It pours contempt on the boasted attainments of men, on much that is called science; not because this may not be good and true in itself, but because something of infinitely more importance is neglected for it, and because without the knowledge of God and of the favor of God, man cannot know any thing rightly or make a right use of any of his acquisitions.

Such is the aim of the Gospel. Now what is the tendency of that boasted culture which the mind of man receives in our great universities and in the schools of modern thought? The tendency is to exalt man in his own estimation; to give him a complacent sense of his own worth, morally and mentally; to withdraw his thoughts altogether from the question of his sinfulness and of his accountability. He is encouraged by the promise of much praise, to press forward in the pursuit of fame. He is sustained by self-praise until the praise of men which now smiles upon him from the future, shall have been attained. As soon as he is able to flatter himself that he has made attainments in which others are deficient, that he has risen above the level of common men, he will be in a position where the Gospel may not follow him except at a very great disadvantage. For it demands from him the very jewel which he has with so much difficulty obtained. It requires him to surrender his self-complacency, the thought of his own meritoriousness; tells him that with respect to the favor of the Most High, he is on a level with the meanest of men; that except he be born again he cannot see the kingdom of God; except he be converted and become as a little child he cannot enter the kingdom of heaven. Is it not evident that the Gospel comes with great disadvantage to such a one? that the superior intellect which in your estimation, makes his rejection of the Gospel so very significant and influential, is really that which makes it more difficult for him than for common men to perceive the truth of the Scriptures? It follows therefore that it would be a very great mistake in you to constitute such a one your proxy in the determination of a matter involving such tremendous interests. It would be a most perilous thing to allow any number of such to decide whether you should or should not give your confidence to Jesus Christ.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm xxv. 9. The meek are simply they who are willing to be guided. Some are led easily by those who have more force of character; the majority of men are so; this is not Bible meekness. True meekness has not merely the consciousness of our own insufficiency but of man's insufficiency, and leads us to feel our absolute need of divine guidance. A man thus led will have fixed sentiments regarding the most important things, and men will sometimes fancy that he dogmatizes, simply because he has a divine teacher. His meekness relatively to men will manifest itself not in a facility to surrender convictions, but in a readiness to suffer, forgive and love.

10. While we have a rebellious spirit the paths of the Lord will appear causelessly rugged. True faith rectifies all this. As in the marriage relation there must be one superior will, the husband's, so the soul and God get on admirably when the will of God has undisputed authority. Christ is the Reconciler.—Mercy and truth; these may never be disjoined.

11. Little sins are never pardoned. God requires the suppliant to take his view of sin, bofore he grants him forgiveness. Simon the Pharisee had no great iniquity; the weeping woman had there was forgivness for her, not him. The essence of sin is that it is against God, and greatness of God determines its greatness. age is bent on philosophizing sin away; losophizing pardon away. There is just o that makes the barrier which sin has rai tween man and God, indestructible; and the extenuation of sin. What unsophis men never thought of attempting our w despatch very easily. The opposition to the of future punishment, is just a phase of cusing of sin which the age delights in. is thus doing its utmost to shut the door ven which was opened by the Gospel. We not the cross of Christ, if we are not taught to say, Pardon my iniquity for it is great.

12. The true fear of God is that which dra us to his feet to be taught by him. The false f made Adam hide, and has led men every whe hide themselves from his holy eye, in false re in polytheism, idolatry, manifold supe It is Christ that gives the true fear the blended holiness and goodn

12,13. Learn of me and fin

13. His seed shall in mise is general. The shall be shown in so is the way which Well, that, or s God's favor.

14. Here we will manifest hi does not unto th wondrous thing the believer th glorious thin

even under the old dispensation. Unto you it is given, said Christ, to know the mysteries of the kingdom of heaven. The mysteries of the kingdom of heaven are the mysteries of revelation. Two opppsite things seem conjoined when we couple mysteries and revelation. Revelation is the clearing up of obscurity. But to whom is God's revelation made? Not to every one that has a copy of the Bible in his hand. It is the Spirit of truth who guides into the truth; first creats the fear of the Lord, a desire to do his will, and then discloses things that eye hath not seen, nor ear heard, things that can only be spiritually discerned. 'Unto him that hath shall be given.' The believer has every encouragement to seek for spiritual blessings in advance of his present experiences. In what he has already received he has an eve-r valid plea.

Correspondence.

To the Editor of the "Bombay Guardian."

[The following is the extract given by *Omicron* at the conclusion of his letter, and referred to by us last week. *Ed. B. G.*]

"It was the glory of Christ again to sanctify, *i. e.*, declare the sacredness of all things natural. All natural relationships—all natural enjoyments. What he sanctified by His presence was a marriage. Now remember what had gone before this. The life of John the Baptist was the highest form of religious life known in Israel. It was the life ascetic. It was a life of solitariness and penitential austerity. He drank no wine: he ate no pleasant food: he married no wife: he entered into no human relationship. It was the law of that stern and in its way sublime life, to cut out every human feeling as a weakness, and to fortify every natural instinct, in order to cultivate an intenser spirituality. A life in its own order grand, but indisputably unnatural.

"Now the first act of our Redeemer's life is to go with his disciples to a marriage. He consecrates marriage and the sympathies which lead to marriage. He declares the sacredness of feelings which had been reckoned carnal, and low and human. He stamps his image on human joys, human connections, human relationships. He pronounces that they are more than human—as it were, sacramental: the means whereby God's presence comes to us; the types and shadows whereby higher, and deeper relationships become possible to us. For it is through our human affections that the soul first learns to feel that its destiny is Divine. It is through a mortal yearning, unsatisfied, that the spirit ascends seeking a higher object. It is through the gush of our human tenderness that the Immortal and Infinite in us reveals itself. Never does a man know the force that is in him till some mighty affection or grief has humanized the soul. It is by an earthly relationship that God has typified to us and helped us to conceive the only true espousal, the marriage of the soul to her Eternal Lord.

"It was not a marriage only, but a marriage-*feast*, to which Christ conducted His disciples. Now we cannot get over this plain fact by saying that it was a religious ceremony: that would be mere sophistry. It was an indulgence in the festivity of life; as plainly as words can describe, here was a banquet of human enjoyment. The very language of the master of the feast about men who had welldrunk, tells us that there had been, not excess, of course, but happiness there and merry-making.

"Neither can we explain away the lesson by saying, that it is no example to us, for Christ was there to do good, and that what was safe for him might be unsafe for us. For if His life is no pattern for us here in this case of accepting an invitation, in what can we be sure it is a pattern? Besides, he took His disciples there, and His mother was there: they were not shielded as he was, by immaculate purity. He was there as a guest at first, as Messiah only afterwards: thereby he declared the sacrdness of natural enjoyments.

"Here again, then Christ manifested His peculiar glory. The Temptation of the Wilderness was past. The Baptism of John, and the life of abstinence to which it introduced were over; and now the Bridegroom comes before the world in the true glory of Messiah—not in the life of ascetism, but in the life of Godliness—not separating from life, but consecrating it; carrying a divine spirit into every simplest act—accepting an invitation to a feast—giving to water the virtue of a nobler beverage. For Christianity does not destroy what is natural, but ennobles it. To turn water into wine, and what is common into what is Holy, is indeed the glory of Christianity.

"The ascetic life of abstinence, of fasting, austerity, singularity, is the lower and earthier form of religion. The life of Godliness is the glory of Christ. It is a thing far more striking to the vulgar imagination to be religious after the type and pattern of John the Baptist—to fast—to mortify every inclination—to be found at no feast—to wrap ourselves in solitariness, and abstain from all social joys: yes and far *easier* to win a character for religiousness. A silent man is easily reputed wise. A man who suffers none to see him in the common jostle and undress of life, easily gathers round him a mysterious veil of unknown sanctity, and men honour him for a saint. The unknown is always wonderful. But the life of Him whom men called a gluttonous man and a wine-bibber, a friend of publicans and sinners, was a far harder and a far heavenlier religion. To shroud ourselves in no false mist of Holiness: to dare to show ourselves as we are, making no solemn affectation of reserve or difference from others: to be found at the marriage feast: to accept the invitation of the rich pharisee Simon, and the scorned publican Zaacheus: to mix with the crowd of men using no affected singularity, content to be 'creatures not too bright and good for human nature's daily food:' and yet for a man amidst it all to remain a consecrated spirit, his trials and solitariness known only to his Father—a being set apart, not of this world, alone in the heart's deeps with God: to put the cup of this world's gladness to his lips, and yet be unintoxicated: to gaze steadily on all its grandeur, and yet be undazzled, plain and simple in personal desires: to feel its brightness, and yet defy its thrall:—this is the difficult, and rare, and glorious life of God in the soul of man. This, this was the peculiar glory of the life in Christ, which was manifested in that first miracle which Jesus wrought at the marriage-feast in Cana of Galilee."

OMICRON.

DEAR SIR,—The few following lines are written not with a desire to bring conviction to any one of neglect on their part, but as a suggestion to Christians for increased private prayerfulness on behalf of those who are labouring in the ministry of the Gospel.

It is to be regretted that there are those who, having been set apart for the preaching of the Gospel, have ceased to do the work of an evangelist and are teaching for doctrines the commandments of men. This departure from the faith may have been brought about through the want of prayerfulness on the part of Church members, or by leaving all spiritual matters to the minister, instead of the congregation individually proving all things and holding fast that which was right. A very popular preacher of the day, who is winning many souls to Christ by his faithful ministry, says that there are not many men prayed for as he is, and he owes most of his success, under the blessing of God, to the prayers of his church. A very eminent minister also states that he believes that in nineteen cases out of twenty the faithfulness of the preacher is according to the prayers of his hearers. Of course, priests do not need the prayers of the people, they believing themselves to be the people's intercessors.

One more thought, and that is, as there are so many now-a-days who neglect God's word altogether, from whom God would be justified in taking the light, even as it it is taken from the heathen and the Roman Catholic, does it not become us to pray without ceasing, making supplication to God for the labourers who are still in the Lord's vineyard, that they may hold fast the form of sound words and *continue* stedfast in the faith, lest again there should be a famine of the hearing of the word of the Lord, the effects of which are so fearfully manifest around us?

Yours in Grace,
SAVED SINNER.

Bombay April 23rd, 1868.

Epitome of News.

SATURDAY, APRIL 25, 1868.

—*Times of India*: "The health of Bombay shows a steady and decisive improvement. In 1864 the death rate was over one in 32 of the population, and in 1865 one in 28; but in 1867 the returns show only one death in 52. That is, taking the population of Bombay and its harbour at 816,562 as given in Dr. Leith's census of 1864, the death rate has declined from 30·62 and 35·04 per 1000 in 1864 and 1865 respectively, to 18·95 in 1867: but the Health Officer inclines to the opinion that the population is somewhat less now than in 1864, and strongly urges the taking of a new census." We do not think it is less.

—"M. LeJean, in the *Revue des deux mondes*," says the *Times of India*, "has shewn that the better son of Theodorus would form a centre around which the conservative and imperial instincts of the Abyssinian chiefs and people would impel them to rally. This result will no doubt be aided by every influence that Sir Robert Napier can bring to bear when once the captives are secured, and Theodorus is fairly on his way to Zoulla to end his days in captivity and exile. It is also probable that the French writer, though intimately acquainted with the chiefs and politics of Abyssinia, considerably under-rates the power of united resistance which might be developed under a monarch with some of the strong sense but without the insane fierceness of Theodorus, and such an one is to be found in his son Mechecha. Again, though intestine feuds have been the rule in Abyssinia, it is scarcely too much to say that a commander and administrator possessed of the remarkably persuasive and conciliatory talent of Sir R. Napier—aided as he is by several skilful interpreters and Indian officers of considerable political tact—might within a few weeks' negotiations be able to transform the habitude and tendencies of these internecine foes. He cherishes some such hope himself, and it would be worthy of the unselfish and honorable spirit of this Expedition if the Chief were permitted to remain with an adequate bodyguard, say at Antalo, until some scheme of federal organisation of the different provinces could be drawn up."

—The system of ocean sorting on board the Overland Mail Steamers on this side Suez has been sanctioned by the Home Government.

—The Brig *Welcome* with stores for Annesley Bay has been totally lost in the Red Sea. Crew saved. Owned in Bombay.

—An article in the *British Quarterly Review* on George Macdonald's works, ascribes to him. "The Annals of a Quiet Neighbourood." We find it difficult to believe that this work was written by the author of "Guild Court." We made our way through a good many chapters of this last as it appeared in *Good Woods*, but finally broke down. It seemed to us a bad imitation of Dickens, with the two outrageously unnatural children described in it.

—*Bombay Gazette*; telegram, Calcutta, 23rd: "Last evening the *Ethel*, bound for Liverpool, was proceeding down the river and had anchored near Hooghly Point when she was run into by the *Agamemnon*, bound for Dundee. Both vessels sank. The chief officer of the *Ethel* and three of her crew were drowned, and several of the *Agamemnon's* crew were also lost The *Agamemnon's* masts are visible above the surface of the water. The *Ethel* has entirely disappeared.

"The value of the cargo of the two ships is stated at £100,000 sterling."

—H. M. S. *Highflyer* left for England yesterday

MONDAY,—APRIL 27.

—The English Mail of April 3rd arrived yesterday morning. *Overland Mail*: "Mr. Gladstone's resolutions relating to the disestablishment of the Irish Church have been met by an amendment moved by Lord Stanley to the effect that the question should be left for the decision of the next Parliament. The debate is expected to close to-night (April 3rd).

There have been discussions in the House of Commons on the comparative merits of British and native rule in India, and on the failure of the Bank of Bombay. Sir Stafford Northcote stated that an inquiry into the latter question had been ordered.

Sir Stafford Northcote has given notice of bills to amend the Act for the Government of India, and to amend the Act relating to the Governor-General's Legislative Council.

The Chancellor of the Exchequer has brought in a bill to enable the Post Office to acquire and work the electric telegraphs of the United Kingdom.

Numerous meetings have been held throughout the country in support of Mr. Gladstone's resolutions. A large number of petitions have also been presented to Parliament against them.

It is now arranged that the Princess of Wales is to accompany the Prince to Ireland.

Judgment has been given by Sir R. Phillimore in the St. Alban's Ritual case. The elevation of the consecrated elements, the public mixing of water with the wine at the Communion service, and the use of incense are forbidden; the lighting of candles on the altar is allowed. Each side is to pay its own costs. No notice of appeal has been given.

The French Government has decided not to dissolve the Legislative Body before the expiration of its allotted term.

The Upper House of the Austrian Reichsrath has passed the Schools Bill as it left the Lower House.

There have been some serious riots in the coal-mining districts of Belgium.

The impeachment trial of President Johnson commenced on March 30.

Assuncion, the capital of Paraguay, has been captured by the Allies. General Flores, President of Uruguay, has been assassinated.

Among the deaths reported during the week are those of Captain W. H. S. Hart, 105th (Madras) L. I.; Dr. Adam Murray, Bengal Retired List; the Earl of Cardigan; Mr. Edward Jesse; Colonel E. R. Priestley; the Rev. Canon Benson; the Rev. Sir Sir, Charles Salusbury, Bart.; Mr. E. Badeley.

"It is very probable that the destruction of the Irish Church may lead to inquiries into other abuses. It is not at all unlikely that before long Wales will assert that it has a grievance of its own. Dissent is numerically stronger in the principality than Anglicism; and there is, probably, no part of her MAJESTY's dominions where the bigotry and tyranny of English Churchmen are more strongly evinced than in some of the Welsh counties. We do not expect, therefore, that the disestablishment of the Irish Church will be invested with the charms of finality. But it will keep the nation quiet for a while.

"The struggle on the Irish Church question promises to be one of the most exciting political contests that have been witnessed for many years. The defenders of the Irish Establishment are endeavouring in all parts of the country to procure signatures to petitions against Mr. Gladstone's proposals, while on the other side of the question a formidable agitation seems to be commencing.' Meetings are being held in many of the principal towns of Scotland, where resolutions are passed in favour of total disendowment."

Large meetings favoring the resolutions have been held in Manchester, Sheffield, Newcastle and Bristol.

"Earl Grey fully accepts the principle of establishing religious equality in Ireland, and thinks the disestablishment of the Irish Church inevitable. But he is against the disendowment of that Church. He would have its property made over to commissioners, whose duty it would be to administer it and pay over the annual proceeds to the Protestant Episcopal, Roman Catholic, and Presbyterian churches in proportion to the number of their members, according to the census."

"Fresh evidences of discontent are reported from different parts of France. On March 26 the play of *Charles VI.* was performed in the theatre of Grenoble. When the actors came to the famous strophe "Guerre aux tyrans!" the entire pit joined in with the artists, and the passage was repeated. On leaving the theatre the people sang the Marseillaise through the streets. In Marseilles some 800 women employed in a cigar manufactory complained that the tobacco given them was too dry. The complaints not being attended to, they struck work paraded the city singing the Marseillaise. They were soon joined by men who took part in the procession. The authorities did not interfere, and the feminine émeute passed over without any serious incident. The *Jovrnal de Toulouse* reports, that on Sunday, March 29, the principal points of the city were occupied by the military up to five o'clock in the evening. A demonstration was expected. The Marseillaise has been sung in other parts of France also."

"Mr. Butler opened the prosecution of President Johnson before the Senate Court on March 30. Chief-Justice Chase, who presides at the trial has claimed judicial power during the trial. The impeachment managers and some Senators opposed this claim, but the Senate sustained the Chief-Justice. The House of Representatives has resolved to attend in a body at the Senate during the trial."

"A bill prohibiting appeals from the circuit courts to the Supreme Court, which the President vetoed, has been passed over the veto by party votes in both Houses of Congress."

"Vienna, *April* 3.—In the Lower House of the Reichsrath yesterday the general debate upon the bill treating of the relations between different religious sects in Austria was concluded. The Minister of Public Instruction explained the policy of the Government in this matter, and said:—'Society may be Catholic, but the State cannot be Catholic if it wishes to be just to all its citizens. The Church must never be lowered into becoming a tool for the purposes of foreign policy, as the Clerical party advise.' The special debate upon the bill will take place to-morrow."

"Messrs. Williams and Norgate are just publishing the first volume of a work of great importance to scholars and students of the past history of the world, an 'Assyrian Dictionary,' intended to further the study of the cuneiform inscriptions of Assyria and Babylonia, by Edwin Norris, secretary of the Royal Asiatic Society."

—*Bombay Gazette*: "We have received a telegram from our Afghanistan correspondent, whose news reach him *via* Cabul, stating that the report spread abroad of the fall of Candahar, the capture of Aziz Khan, and the flight of Surwur Khan, is denied at Cabul."

—*Bombay Saturday Review*: "A couple of weeks ago an article appeared in our columns on 'the last of the *Powlas*,' and it will now be open to any of our contemporaries who may feel so inclined, to amuse themselves in a similar way with the last of the *Bombay Saturday Reviews*! as the present will be the last issue of this journal. Whether another weekly journal will again arise phœnix-like from our ashes, and be a newspaper, in a truer sense than this journal has ever been, —whatever its other merits or demerits, of which we are not competent to speak—we cannot tell. Such a journal we think is needed amongst us, but whether such is to be or not to be, is of no special interest either to the proprietor of the *Review* or the present Editor."

—*Times of India*: "Perhaps we were all of us unreasonably eager in expecting that this mail's news would bring us full information of the crisis of the Abyssinian Expedition. Yet another fortnight we must wait. The Advance Force being, say three marches further south since our last communications were to hand, those three marches had to be travelled back by the postal corps, so that we can offer no later details than those in the letter of March 31st. The day afterwards the vanguard hoped to gaze upon the hill of destiny; but including April 1st there were yet four days before the advance could reach the banks of the Beshilo."

—The same; Camp Ghazoo, March 31: "Warlike rumours are received from the front almost daily; and few now entertain any doubt but that Theodorus has determined upon resisting to the utmost of his power the advance of the British army beyond the Beshilo. What that resistance will amount to it is difficult to say, The valley of Arogee, the hill of Islamgee, and the approaches to Magdalla are said to be fortified by every device known to Abyssinian engineers; the effort to transport as many guns as possible into Magdala itself still continues. That he has numerous spies watching and reporting our progress is certain; indeed on the arrival of the van of the column here to-day, several groups of horsemen were observed on the hills around, whose appearance left no room for doubt as to what their errand was. A party of Sind Horse was sent out to cut off their retreat; but they observed the movement and made off before the sowars could circumvent them. *Per contra*, the Amazon queen of the Gallas is said to be close upon Magdala with a a large army; Wakshum Gobazye advances from Debra Tabor, where he has been building himself a house; and Theodore's soldiers are deserting him in great numbers. Such is said to be the situation at present, differing in no important degree from that of a month ago, except that the end is four weeks nearer.

"There is something more than ominous whispers abroad that the advance force will shortly find itself short of provisions unless flour can be obtained in Wadela. None has been forthcoming as yet; but as there is no want of barley, surely there ought to be flour as well. The Commissariat has only a week's provisions in hand; none are coming on in consequence of the break-down of the native carriage beyond Ashangi—some say beyond Antalo—and the depots from Lat onwards are all but exhausted. Sugar and rum have not been procurable for now more than a week; vegetables, too, have been scanty. Unless the Abyssinians resume work immediafely, there is no choice left but to halt until mules return to Ashangi for flour and rice, or proceed rapidly to Magdala, take it by storm, and hurry back. To remain before that fortress, where probably the supply of bullocks might fail, is out of the question."

—*Hindoo Patriot*: "Sir Stafford Northcote has sent £1,000 to India as a personal contribution to charitable and educational institutions in this country. Of this sum £250 has been sent by him to the Presidencies of Madras and Bombay each. The balance £500 has been placed in the hands of His Excellency the Viceroy for distribution in the Bengal Presidency."

—*Times*: "The 21st of March, the spring day of the year 1868, will be long remembered as a memorable anniversary in Austria. Great ideas and great events, as well as great misfortunes and great miseries, are always typified in the mind of the people by a name, and the Concordat is, or now we may say, was such a name for that long period of darkness, humiliation, and misfortune through which Austria has passed for the last 20 years."

TUESDAY,—APRIL, 28.

—The *Indu Prakash* publishes a letter from Miss Carpenter to Mr. Nowrojee Furdoonjee, giving an acconnt of her interview with the Queen: "I selected with some beautiful specimens of designs from the Madras School of Arts, admirable written exercises from a Government School in Poona and Dr. Wilson's school at Bombay, some English writing from a Girl's Mission School, and some little English notes addressed to me by some of the young pupils in the Alexandra Schoool. I also thought that the ladies of Surat would be much pleased if the beautiful specimens of native work which they gave me and which I greatly valued, were placed in the hands of their gracious Queen. I likewise took with me my common place book, in which several native ladies have written. With these in my hand, I was conducted by Sir. Stafford into the Regal presence. The Queeu received us in a royal corridor;—though with no state insignia, or even attendants, she at once impressed me with a sense of great dignity, intellect and sweetness combined, and I felt that I was in the presence of that exalted lady who is the subject of our devoted and loving loyalty. She at once expressed to me her satisfaction at my having undertaken my journey to India, and looked at every one of the specimens I showed her with evident pleasure; she most graciously accepted the sandalwood carving from the women of India through me, and retained in her possession all the specimens. Your young ladies will be gratified to learn that when I mentioned the Alexandra school, she at once remembered it, as that for which a Bazaar is to be held. Would that you could have seen the touching and mournful expression of her countenance when I showed her the writing of a dear young lady who, having suffered the irreparable loss of her husband, is besides subjected to all the persecution and severity of widowhood in India. In fact, the whole interview indicated the warmest interest in her Hindoo subjects and I shall have henceforth a most pleasing sense of the sympathy of so noble and so good a lady in my work for India."

—A new style of building, called the Aerodome is proposed in Paris. The correspondent of the *Bombay Gazette* says: "Iron is to constitute the framework of these enormous edifices, which are to rise to the height of from 100 to 120 feet. We are invited to imagine a building occupying a large rectangle, its fifth storey being bordered by a terrace, say ten feet broad. Above this terrace rises a second pile of building, narrower than the building below, and constituting the 'Aerodome' proper, also five storeys high; thus making ten storeys in all. The first five flats, or 'basement-flats,' would serve for shops, banking-houses, offices, theatres, &c., those above would serve as the habitation of the clerks, labourers, artisans, &c. connected with the establishments below. We are next to imagine a series of these rectangular constructions, separated from each other by avenues wide enough to allow of the free access of sunshine to all their storeys, planted out with rows of trees and tastefully diversified with lawns, flower-beds, fountains, and statues; the various 'Aerodomes' communicating with one another by means of aerial bridges thrown across from terrace to terrace. In this way, says M. Berie we shall have two towns, one above the other, and as fuel, food, &c., can be supplied from the

lower flats by means of the lifts, a vast deal of traffic can be carried on without descending into the streets at all. Each 'Aerodome' may be inhabited by 1,000 persons or more, all enjoying commodious apartments, a pure atmosphere, and abudance of light, while the streets below will be wide and airy. In this way the capacities of a city could de doubled without increasing its size."

—*Bombay Gazette*:—"There seems to have been a dispute between two Europeans on the S. S. *Californian*, a fireman, named Arson Farmer, and a seaman, called Samuel Dunn. The former had taunted Dunn, and he, in reply, is said to have used some threat against Farmer. In the evening another of the crew had offended Dunn, upon which he seized his knife and rushed on the man. He, however, made for the forecastle, and it is stated that in pursuing him, Dunn met Farmer, the latter spoke to him, and Dunn then plunged the knife into his body. The stab is said to have been aimed at the heart, but the blade glanced on a rib so that it was turned from that point, though still cutting into the left breast, and pretty close to the heart' Farmer was taken to the Hospital and Dunn to gaol

—The *Catholic Examiner*: "We have sacrificed a large space of our columns to-day to a detailed report of the last and most important victory gained by the Revolution in Catholic Austria. Spain is at this moment the only Catholic State in Europe. Austria has just thrown up its right to that honoured title; blindly it is rushing on to make the confusion of European politics doubly confounded. Twelve years ago Austria concluded a Concordat with the Court of Rome, by which the State undertook to see that the service every Austrian owes his soul and body to God should be duly secured. Now by the Upper House of the Austrian Parliament, God's service has been put out of the question, the Concordat has been broken through, and civil marriages have become legal in Austria! Poor Francis Joseph is in the hands of a Revolutionist Government. Let us watch its downward course; it has already decreed that marriage is no concern of the Church; next it will decree the same about education; and what next!"

—An article on the *Contagious Diseases Act* in the *Times of India*, concludes thus: "This subject is one of national importance. The efficiency of the army is seriously imperilled by the present state of things. It is bad to have our men immoral, doubtless. But it is worse to have them diseased, into the bargain, If we can't eradicate both evils, let us eradicate one of them. First let us provide for the health of their bodies, and then, by all means, let us look after the health of their souls. It appears to us that we shall have a better chance of influencing them morally, if we keep them sound physically, and it should be born in mind that the state wants good soldiers, and not only good Christians. If the two characters can be combined so much the better."

—Colonel Burroughs (H. M., 93rd) got a severe beating at the Jumma Musjid in Lucknow. He wanted to ascend a minaret. The *Lucknow Times* says: "On reaching the top of the steps he was spoken to in most offensive and grossly provoking language, and told there was a board below forbidding strangers entering the place; he replied he did not wish to enter the place but merely to go up the minaret for a short time. The darogah again spoke to him in such disrespectful language that the Colonel fairly lost his temper and struck him, upon which the darogah raised a howl for aid, and struck Colonel Burroughs in return Some thirty or forty of the Nubians or *hubshees* about the place rushed forward with bamboos and *latties* and mobbed the Colonel, who got a cruel beating, and with difficulty made his escape just in time to prevent their closing the gates upon him, with the loss of his hat and stick. His syce also came in for his share of blows, and the reins of the buggy were cut."

The darogah has been sentenced to a month's imprisonment.

WEDNESDAY,—APRIL, 29.

—Mr. Evans, Missionary at Allahabad, complains that there are no serais for third class passengers at Railway stations. Yet it is from these passengers that the Companies get their profit, not from 1st or 2nd class passengers.

—The half-completed arcade of the Cathedral is being demolished. Is this to punish the public for having protested against the diversion of certain monies toward the structure?

—*Times of India*: "The intelligence, by telegraph, of the death of Michael Hugh Scott, of the firm of Messrs. Ritchie, Steuart and Co., has cast a gloom upon the society in which the deceased merchant formerly moved. Cut off in the prime of life and vigour of manhood, the intelligence of Mr. Scott's death will come unexpectedly upon many of his friends in Bombay."

—*Sydney Morning Herald*, March 27: "It is with the deepest sorrow that we have to chronicle a most determined attempt to assassinate his Royal Highness the Duke of Edinburgh, at the Sailors' Home Picnic, at Sydney, on the 12th of March. The locality fixed upon for the fete was the picturesque spot known as Clontarf, on the north shore of Middle Harbour. Ample accommodation for conveying visitors to and from the ground was provided, five large steamers being engaged to run from the Circular Quay at regular intervals during the forenoon, and return in the evening.

"After luncheon, his Royal Highness and Sir William Manning sauntered across the green towards a clump of trees bordering the beach, and under which the Galatea Band was stationed. The subject of conversation was the Sailors' Home, and his Royal Highness, to mark his appreciation of the institution, handed Sir William a cheque as a donation to the same. Sir William made his acknowledgments for the donation, and immediately afterwards his Royal Highness stopped a few seconds to speak to the Hon. George and Mrs. Allen. The Prince and Sir William then resumed their walk and conversation, and the latter gentleman called the attention of his Royal Highness to a large number of aboriginal blacks, who had been brought down from Sydney by direction of the committee, and landed at Cabbage Tree Bay, adjoining Clontarf, and who were then ready to hold a 'corroboree' for the amusement of the Royal visitor. While they were thus engaged in conversation, a treacherous assaliant, who had just left the crowd of persons congregated under the shade of the trees, stole up behind his Royal Highness, and when he had approached to within three or four feet pulled out a revolver, took deliberate aim, and fired. The shot took effect about the middle of the back of his Royal Highness. He fell forward on his hands and knees, exclaiming,

"Good God, my back is broken."

"A number of people, among whom were Mr. J. T. M'Mahon, Mr. T. Hales, Mr. A. Orr, and Mr. E. Zuccani, upon seeing his Royal Highness fall, ran to his assistance, lifted him from the ground, and proceeded to carry him towards the Royal pavilion. It was evident from the demeanour of his Royal Highness that he was suffering great pain, and he asked his bearers to carry him more gently. This wish was complied with as far as possible, and thus he was borne into his tent.

"Upon an examination of the wound it was found that the bullet had penetrated the back about half an inch to the right of the vertebral column on a level with the ninth rib, and traversing the course of the ribs round by the right had lodged in the flesh, not far below the surface within two inches of the breast bone. No vital organ, fortunately, appeared to be injured, the course of the bullet being, to all appearance, quite superficial."

It was with the greatest difficulty that the miscreant was rescued from the crowd who were bent on killing him. His name is O'Farrell. Instructions to assassinate the Prince had been received from Ireland, and the lot had fallen on O'Farrell. Prince Alfred was rapidly recovering.

—*Indian Daily News*: "Last week a Brahmin, with the object of putting an end to his life, placed his neck and head on the rail of the Eastern Bengal Railway before the approach of a train. The train ran over him and he was killed. There was a paper found in his dress pocket explaining the cause of the rash proceeding and his intention to commit suicide."

THURSDAY,—APRIL 30.

—The *Times of India* calls attention to "the marvellous success which has recently attended the treatment of many cases of leprosy by our well-known townsman, Dr. Bhau Daji. To this class of disease he has lately paid considerable attention, and made a study of it from motives which have partaken as much of a beuevolent as of a professional character. We speak this of our own knowledge. However, the fact of his success in the cure of this loathsome disease is undoubted, and the proof of that success, in the persons of the individuals restored, is now patent to every one who, from professional or other legitimate motives, may desire personally to inform himself of the fact. To the many valuable services Dr. Bhau Daji has rendered by his investigations into the literature and antiquities of India,—not to speak of much that for many years past he has done socially and practically as a foremost citizen of Bombay,—we have now to add a discovery that will associate his name with the benefactors of the world, and which must prove a blessing to the human race."

—The average mortality in Bombay in the ten years 1857-66, was 18,031. The mortality in 1867 was 15,500.

—The Paris papers announce the death of Mr. Leon Foucault.

FRIDAY,—MAY, 1.

—The following appointments are made in consequence of the death of the Reverend G. L. Allen:—

The Reverend H. H. Pace, Chaplain of Sholapore, is appointed Chaplain of Belgaum Fort.

The Reverend S. Stead, officiating Chaplain and Joint Chaplain of Kurrachee, is appointed Chaplain of Sholapore.

The Reverend C. Walford, Chaplain of Mahabuleshwur, is appointed officiating Chaplain of Kurrachee from the close of the Mahabuleshwur season.

The Venerable Archdeacon Leigh-Lye is appointed to proceed on temporary duty to Kurrachee.

—The following important official telegrams from H. E. Sir Robert Napier, were received by the P. and O. S. S. *Norna* yesterday afternoon, and very promptly placed at the disposal of the Press:—

BASHALO, APRIL 9.

I hope to-morrow to take up a position under Magdala.

Magdala is more formidable than was anticipated, and the country is difficult.

I have been detained here three days, waiting the coming of troops and collecting provisions.

Provisions are now coming in freely from the neighbourhood of Dalanta.

I have written to Theodore, but no reply has been received.

The belief is general that he will fight.

All well.

MAGDALA, APRIL 13.

An engagement took place before Magdala on Good Friday between our troops and the Army of Theodore, in which the latter was defeated with heavy loss. The casualties on our side are Captain Roberts, H. M.'s 4th Foot, wounded in the arm, and fifteen rank and file wounded; no one killed.

On the two following days Theodore sent in to our camp every European he had in his power, both captives and employes.

Theodore has not yet surrendered himself according to my demand, He has been given twenty-four hours to decide.

The King's troops are completely demoralized.

MAGDALA, APRIL 14.

Theodore's army was much disheartened by the severe losses of the 10th instant.

A portion of the Chiefs surrendered the most forminable position of Selassie, and many thousand fighting men laid down their arms.

Theodore retired to Magdala with all who remained faithful.

Magdala was taken by assault on the 13th, under cover of the Armstrong steel guns, eight-inch mortars, and the rocket battery.

The ascent to the gates of Magdala was most formidable.

Theodore was killed, defending to the last.

Our loss was small. The Army will return immediately.

About thirty guns and mortars were taken.

From Lieutenant St. John, Director of Telegraphs, Addigerat, to Officer Commanding at Zoulla,

MAGDALA, 13th APRIL.

British army engaged Theodorus before Magdala on Good Friday. Enemy defeated with heavy loss. Their Commander-in-Chief and 500 killed, and 1,500 wounded. Our loss one officer and 15 men wounded. All the European prisoners, sixty-one men, women, and children, delivered up and now safe in our camp. Theodore has not surrendered himself. Magdala will be stormed to-morrow unless Theodore gives himself up by noon.

—*Bombay Gazette*: "We learn that the Dockyard authorities have received instructions to be in readiness with vessels for the immediate transport of the troops from Abyssinia, Notice has accordingly been given to four transport steamers lying in the harbour to get steam up, and be ready to sail the instant they receive orders. The

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Norma received instructions before leaving Zoulla with the despatches she has now brought that if she met the 5th and 8th N. I. at sea to send them back to Bombay."

A private letter, Zoolla, April 19, in the *Times of India*, says: "The following telegram describes briefly the result:—'Magdala was stormed on the 13th. Theodorus was killed. Our loss was very small, About 30 guns and mortars were taken.' The troops are on their way back!' This telegram was received at Zoulla at 10 P. M. on the 18th, and a Royal Salute was fired by H.M.S.S. *Octavia, Satellite*, and the Egyptian frigate *I Naamieh*. Private telegrams contain little additional news. One item is that Theodorus, finding his last chance gone, shot himself, and that his body was recognised by one of his former prisoners."

—The same; Dalanta, 5th: "Had Theodorus been on the 4th inst. what he was a few years ago, he would never have allowed a hostile army to ascend the Dalanto plateau; for what might not a determined band there effect against the largest and best disciplined army? As it was, however, the only spectators of the ascent were a score or two of huge baboons, which watched the proceedings from a close proximity that would have been highly unsafe had immunity from danger not been secured to them by an order prohibiting all firing now that the army is in the face of the enemy. So excessively steep were one or two parts of the road as to evoke expressions not of surprise merely, but of dread from those below, as they beheld men, horses and mules struggling slowly up an incline upon which the slightest accident must have been attended with the most serious consequences. Of the eighteen miles between last camp and the present, eleven are within the banks of the Djedda and of these eleven, nine were either steep ascent or descent. It was quite dark before the advance guard of the column reached the plateau; the rear-guard and much of the baggage had to remain on the ghaut all night, devoid of shelter, food, or drink. Most of the Beloochees were thirty six hours without food; yet, whatever signs of exhaustion and fatigue they could not help exhibiting as they marched in, not a word of murmur escaped their lips. Of how many European regiments subjected to half the privation could the same be said?"

—Col. Anderson laid the foundation-stone of a College for the sons of chiefs, at Rajcote, April 25th.

—Bungun Chacoo was killed by two Mussulmans because he would not let them get water from a Vehar pipe, before him. They are to be tried.

—Deaths last week 293. By small-pox, 39.

—Bombay wit has been guaged, and the following desperate effort has been rewarded by Dave Carson with a gold watch;

"Why ought young ladies never to marry passengers arriving by the P. and O. steamers? —Because they always bring out the weekly mails (weakly males)."

Why is Bombay the modern Bæotia?

—*Pioneer*: "An atrocious case of Suttee has just occurred at Sheolee, in the Cawnpore district. A Brahmin died lately at Mhow, in Central India. His widow in the Cawnpore district, on receiving the tidings together with her husband's clothes, at once resolved, or was goaded to the resolution, to immolate herself. This was done formally and almost ostentatiously. She was escorted to the funeral pyre by a procession and with music, and was then and there burnt to death. There was no secrecy at the time, and there is no denial now. Some seventeen of the prominent actors or spectators have been arrested. It seems that the intention to hold the Suttee was known throughout the neighborood some days before, yet the Police took no steps to prevent it. The Deputy Inspector-General has proceeded to Cawnpore to make strict inquiry, and a severe example will probably be made. It is reported, further, that there are points in the conduct of the Joint Magistrate of Cawnpore regarding the affair which have called down the grave displeasure of Government."

TELEGRAPHIC NEWS.

London April 11th: The French semi-official Press refuse to believe the assertions that war is inevitable, because the French armaments affirm the contrary.

General Kay has been appointed Colonel of the 11th Hussars.

13th: The Marquis of Salisbury is dead.

There is a revival of warlike rumours in Paris.

The annual Easter Volunteer Review came off yesterday at Portsmouth and was a great success. 30,000 Volunteers were present.

16th.—The prospectus has been issued of a new Company which is to undertake the construction of the New Indo-European lines of telegraph about to be established in direct communication with India, in connection with the cable of Reuter's Telegram Company (Limited) from Lowestoft to Norderney, passing thence through Prussia, Russia, and Persia.

The capital of the new Company will be £450,000, half of which has already been subscribed.

The Prince and Princess of Wales have been received most enthusiastically in Dublin.

Disturbances have occurred at Bologna and Barcelona in consequence of strikes at those places.

17th.—A crowded meeting under the presidency of Earl Russell has been held in support of Mr. Gladstone's resolution for the establishment of the Irish Church.

The Deputy Lieutenant of Westmeath has been assassinated.

18th.—Sir Alexander Grant will probably be the new Principal of the Edinburgh University.

Mr. Massey's Budget has been generally favourably received.

Sir Stafford Northcote has consented to receive a deputation of the East India Associatiou on the subject of the new Overland postal rates.

Washington 10th.—President Johnson has commenced his defence. He denies the applicability of the Tenure of Office Bill to remove Mr. Stanton.

Miscellany.

—There are twelve street railways in New York, the numher of passengers carried on which in 1866 was 94 millions and in 1867 100 millions.

—An Havana correspondent of the *N. Y. Times*, gives the following account of a slave poet; "Manuel Roblejo, who enjoys quite a reputation as a poet, but whose talent has not yet proved sufficiently remunerative to furnish him the means of purchasing his freedom, has published a card in the *Siglo*, asking the public to purchase his work, and thus enable him to liberate himself from the yoke of slavery. Roblejo is a negro of more than ordinary intelligence, and well-known to hundreds of wealthy whites, who pretend to be great admirers of poets and literature. So far, however, not one has come forward offering to redeem this man from servitude, and be the means of cultivating a talent which may, perhaps, in future years, be an honor to his country, although the fertile brain is covered by a black skin. Will the Cubans do it?"

—A message was sent from London to San Francisco in February last which reached the latter place in the previous month of January. Johnson's line,—

"And panting time toils after him in vain,"

was very remarkably illustrated. The idea of a message despatched in one month, travelling 7000 miles and reaching the place of its destination in the month preceding, is something to marvel at. The message was despatched at 7-20 A. M. February 1st., passed through New York at 2-35 A. M. and was received in San Francisco at 11-21 P. M. on the 31st January, and was at once acknowledged, the answer being received in two minutes after the despatch of the message.

—It is stated in the American papers that Mrs. Lincoln, widow of the President is, beyond all question, insane.

—Lord Brougham is preparing his Memoirs for the press. He employed Mr. Joseph Cauvin as an assistant. Mr. C. had to read, among other things, about 30,000 letters. They disagreed about the compensation, and Mr. Cauvin is to bring an action against the family for £ 3000.

—A hotel at Desenzano, on the shore of Lake Garda in Lombardy, is said to be gradually sinking at the rate of six inches daily. A scientific Commission has been appointed to report upon it.

—The four Gospels of the Greek Codex Vaticanus have been printed at Rome. The remainder is to follow in due course.

PASSENGERS SAILED.

Per P. and O. Co., Str. *Delhi*, 25th:

For Marseilles.—Mr. Henry Oliphant, Sir A. Grant, Mr. Alfred King, Mrs Trousdell and child, Mrs. Irvine, Mr. A. Herbage, Mr. Berkley, Captain Parkinson, Mr. and Mrs. D'Avigdor, Major General Farquharson.

For Sauthampton.—Mrs. and Miss W. Thompson, Captain Cottier, Mr. and Mrs. Doveton, Mr. J. C. Dickinson, Mr. B. Smith, Mrs. Baynes and child, Captain G. H. Candy, Mr. Mackay, Mrs. J. Masson and infant, Captain C. Crutchley, Mr. John Burrough, Captain Gronow, Mr. C. Dunbar, Surgeon Major and Mrs. W. H. Mackintosh, and 3 children, Mr. E. Bland, Vet. Surgeon, and Mrs. Dawson and 3 children, Lieutenant Bennett, Mrs. Berkley Lieutenant and Mrs. Clifford and 3 children, Mr. W. S. Smith, Mrs. Seitez and 3 children.

For Aden.—Mr. A. Pace, Lieutenant H. L. Nutt, Mr. W. Cheetham.

For Suez.—Major W. N. Lees, Colonel Ballard, Dr. D. MacRae, Mr. Sampson, Mr. W J. Thomson, Rev. Mr. Kirk, Mr. Huson, Mr. A. D. Grant, Major and Mrs. Morgate and child.

PASSENGERS ARRIVED.

Per *Baroda*, arrived 24th.

From Southampton.—Mr. and Mrs. Western, Miss Stratford, Messrs. Monk, Weston, Williams, Beddowes, Cooper, Twigg, Gibson, E. C. Blaney, John Massey, and H. Dredge.

From Marseilles.—Messrs. Fournel, Baup, Blascheck, Grant, and Finlay; Dr. Bain, Dr. Byramjee and Lieut Glasgow.

From Suez.—Dr. and Mrs. Coffin, Dr. Beale.

From Aden.—Mr. Bode.

DOMESTIC OCCURRENCES.

MARRIAGES.

HEALY—LECKIE—April 20th, at Trinity Church, Kurrachee, by the Rev. S. Stead, M. A., Lieut. M. R. Healy, 95th Regiment, to Jessy Anne, 2nd daughter of the late Robert Leckie, Esq., of Bombay.

CLEARY—STRATFORD—April 28th, at the Roman Catholic Church, Fort, Bombay, by the Rev. Charles Cooke, S. J., John Cleary, Esq., Khumballa Hill, to Frances, second daughter of Thomas Stratford, Esq., Gardener Street, Dublin.—No Cards.

DEATHS.

SCOTT—April 14th, at Barwhinnock, Kircudbrightshire, Michael Hugh Scott. Esq.

LECKIE—April 14th, at Norwood, Survey, the beloved wife of Colonel G. A. Leckie, Bombay Staff Corps.

WELLS—April 18th and 19th, at Kurrachee, Harriett Mary and Anna Pauline, infant twins of Lieut.-Colonel Wells, the royal Regiment.

INGLE—April 21st, at Kurrachee, Ellen May, the infant daughter of W. Ashley Ingle, Esq., aged 23 months.

CHAMBERS—April 26th, at Kalbadavie, Mr. W. A. A. Chambers, late of the G. I. P. Railway Company's Stores, aged 26 years, deeply regretted.

Advertisements.

BOMBAY TRACT AND SOCIETY BOOK.

Just received:	Rs.	as
Christian Life in the Camp (Memior of Dr. Macbeth)	2	13
Light and Truth, by Dr. Hor. Bonar	3	6
Byeways in Palestine, J. Finn,	3	6
Milton's Ode on the Nativity of Christ, beautifully illustrated	4	4
The Praise Book, Reid (with tunes)	4	4
The Land and the Book, Thomson,	4	4
Hymns of Faith and Hope, Bonar, royal edition	4	4
Melbourne House	2	0
God's Way of Peace	0	14
God's Way of Holiness	1	2
Parts II and III of Tinling's English Speaking Natives of India, each	0	3
The Precious things of God, Winslow	2	13
The Critical English Testament (an adaptation of Bengal, with results of modern criticism) complete in 3 vols.	11	4
Hodge's Outlines of Theology	3	12
Jang-i-Mukaddas (The Holy War, in romanized Hindustani)	1	4
Masturai-i-Baibal (Women of the Bible, in the same)	0	10
Nisbet and Co.'s Juvenile Series (Aunt Edith, Clara Stanley, Passing Clouds, Daybreak &c.) each	0	14
Chronicles of the Schonberg Gotha Family	3	10
On both side of the Sea, new work by the author of the same	3	10

Depository, Verge of the Esplanade.

Printed and published for the Proprietors, by WILLIAM BOYD, Manager at the Bombay ORENTAL PRESS, May 2nd, 1868.